Sign 1 Card, Save 8 Lives!

Rabbi Yosef Messas zt"l
1892-1974
Algerian and Moroccan Community
Former Chief Rabbi of Haifa
“Cornea donation is a great merit for the deceased, being that the body – which was about to disintegrate – has been used for a Mitzvah, and this will give them peace of mind in the Afterlife. Even if the organ will be transplanted from the eye of a deceased Jew to the eye of a living non-Jew, there is nothing wrong with that, since today we are the givers and tomorrow the receivers. Also, by doing so we show love to all human beings, regardless of religious affiliation – we are all God’s creatures. God is hurting, as it were, even for non-Jews who die. We can now conclude that if the eye of a deceased Jew will be transplanted to a living non-Jew, it will be as if the Jew has physically performed a Mitzvah which will comfort his soul in the world to come, and would definitely not cause pain or disgrace.” [Mayim Qedoshim, 109, Meknes, Adar I, 1951]

Rabbi Yechiel Yitzchak Halevy
Yemenite Community
Secretary General – Chief Rabbinate, 1969-1988
“Death by a human being is determined by the brain. During the time of the Talmud, brain death was not relevant. All they had to check was external signs such as breathing or heartbeat. The ruling then was that irreversible cessation of autonomous breathing is death. And we know today that the brain controls breathing. I absolutely support organ donation, because it saves lives. The brain dead person is dead and if the heart is still beating this allows you to donate it and other organs. The organs should go to whomever needs it, without any distinction between Jew and non-Jew.” [Video interview at www.hods.org]

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Rabbi Yaakov Sasson, Halachic Author:
“…when one can see that the brain is dead and there is no blood flowing to it and it has started to break down, he is dead just as if he had been decapitated. Since as long as there is no life in his head it is as if there is no head at all. The still-living tissue in his heart and other organs, is only due to the work of mechanical ventilation which is similar to blowing air into a balloon which has no bearing on whether the person is alive or not.” [Ruach Yakov, Page 122]